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AND

Pennsylvania Gazette.

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ABS

ABSTRACT, in Philosophy, that which is separated from some other Thing, by an Operation of the Mind call'd *Abstraction*.

An *Abstract Idea*, is some simple Idea, detach'd and separated from any particular Subject, or Complex Idea; for the sake of viewing and considering it more distinctly, as in it self, in its own Nature, &c.

Thus Magnitude and Humanity are *Abstracts* when consider'd in themselves, and without being attach'd to any particular Body or Person; tho' they cannot have any real Subsistence without such Subjects, nor such Subjects without them.

Thus also *Whiteness* is an *Abstract*, or *abstract* Term; inasmuch as it does not denote any one white Object, but that Colour or Idea in the general, wherever found.

From the Knowledge of *Abstracts*, we arrive at that of *Concretes*, which is the opposite Term; Concrete denoting a General or *Abstract Idea*'s being attach'd or fix'd to some particular Subject, or consider'd as combin'd with some other Ideas; as, *great* House, *white* Wall.

The School Philosophers define an *Abstract Term* from the Simplicity of its Signification.--- *Abstracts*, according to them, express only the Forms of Things, or Attributes of Things, distinct from the Subjects whereof they are Forms or Attributes; as, *Justice*, *Crookedness*, &c. --- They distinguish 'em into divers Kinds; *Metaphysical*, as Humanity; *Logical*, as Whiteness; and *Physical*, as Life, in respect of an Animal.

All our simple Ideas, says Mr. *Locke*, have *abstract*, as well as concrete Names; as, *Whiteness*, *white*; *Sweetness*, *sweet*, &c.

The like also holds in our Idea of Modes and Relations; as *Justice*, *Just*; *Equality*, *Equal*; &c.

But as to our Ideas of Substances, we have very few *abstract* Names at all.--- Those few that the Schools have forg'd, as *Animalitas*, *Humanitas*, &c. hold no Proportion with the infinite Number of Names of Substances; and could never get admittance into common Use, or obtain the License of publick Approbation; which seems to intimate a Confession of Mankind, that they have no Ideas of the real Essences of Substances; since they have not Names for such Ideas.

It was only the Doctrine of Substantial Forms, and the Confidence of mistaken Pretenders to a Knowledge they had not, which first coined, and then introduced *Animalitas*, *Humanitas*, and the like; which yet went very little farther than their own Schools, and could never get to be current among understanding Men.

But the Reality and Existence of all *abstract* Ideas, and of any such Faculty in the Mind as *Abstraction*, has of late been controverted.

In effect, if there were any such Things as *Abstracts*, *Abstract Qualities*, &c. we don't see how they could be destroy'd; they must be permanent and immutable: For that which destroys the white warm Flame, cou'd not reach the Whiteness or the Warmth: That which destroys the figured, moving, solid Ball, could not hurt the Figure, Motion, Solidity, &c.--- *Abstract Ideas*, in fine, seem to tend to Substantial Forms.

Abstract is also extended to divers other Things, in respect of their Purity, Simplicity, Subtility, &c.--- In this sense, we say,

Abstract in *Mathematicks*, are those Branches of Mathematical Learning, which consider Quantity and its Affections, simply and absolutely, &c.

Such are *Arithmetick*, *Algebra*, *Geometry*, *Trigonometry*, and *Analyticks*.

ABS

They are thus denominated, in Opposition to *Mixt* Mathematicks; where the simple and abstracted Properties and Relations of Quantity deliver'd in the former, are applied to sensible Objects; and by that means become intermix'd with Physical Considerations--- Such are *Hydrostaticks*, *Opticks*, *Navigation*, &c. where Water, Light, &c. are concern'd.

In the like sense some Authors speak of *abstract Numbers*; meaning no more thereby than Numbers, or Assemblages of Unities consider'd in themselves, and not applicable to denote any Collections of particular sorts of Things.

Abstract is also used in Matters of Literature, for a compendious View, or Epitome of a larger Work.

An *Abstract* is supposed to be a Degree shorter, and more superficial than an Abridgement.

ABSTRACTION, an Operation of the Mind, whereby we separate Things naturally conjunct, or existing together; and form and consider Ideas of Things thus separated.

The Faculty of *abstracting*, stands directly opposite to that of Compounding. By Composition we consider those Things together, which in reality are not join'd together in one Existence. And by *Abstraction*, we consider those Things separately and apart, which in reality do not exist apart.

Abstraction is chiefly employ'd these three ways. First, when the Mind considers any one Part of a Thing, in some respects distinct from the whole; as a Man's Arm, without the Consideration of the rest of his Body.

Secondly, when we consider the Mode of any Substance, omitting the Substance it self; or when we separately consider several Modes which subsist together in one Subject.

This *Abstraction* the Geometricians make Use of, when they consider the Length of a Body separately, which they call a Line; omitting the Consideration of its Breadth and Depth.

Thirdly, It is by Abstraction that the Mind frames general or universal Ideas; omitting the Modes and Relations of the particular Objects whence they are form'd.

Thus, when we would understand a thinking Being in general, we gather from our Self-consciousness what it is to think; and omitting the Consideration of those Things which have a peculiar Relation to our own Mind, or to the human Mind, we think of a thinking Being in general.

Ideas fram'd thus, which are what we properly call *abstract* Ideas, become general Representatives of all Objects of the same Kind; and their Names applicable to whatever exists conformable to such Ideas. Thus, the Colour that we receive from Chalk, Snow, Milk, &c. is a Representative of all that Kind; and has a Name given it, which is *Whiteness*, which signifies the same Quality, whether found or imagin'd.

'Tis this last Faculty, or Power of abstracting, according to Mr. *Locke*, that makes the great Difference between Man and Brutes, even those latter must be allowed to have some share of Reason: That they really reason in some Cases, seems almost as evident as that they have Sense; but 'tis only in particular Ideas. They are tyed up to those narrow Bounds; and do not seem to have any Faculty of enlarging them by Abstraction. *Essay on Human Understanding*. L. III. c. 3.

Such is the Doctrine of *abstract Ideas*, under the Improvements of that excellent Author.--- In effect, 'tis the standing Opinion, that the Mind has such a Power

or

or Faculty of framing *abſtract Ideas* or *Notions* of Things; and on ſuch very Ideas do a great Part of the Writings of Philoſophers turn. Theſe are ſuppoſed in all their Syſtems, and without them there would be nothing done. They are more eſpecially reputed the Object of Logick and Metaphyſicks, and all that paſſes under the Notion of the moſt abſtracted and ſublime Learning.

[*This to be continued in our next.*]

Vienna, September 22.

We learn from *Conſtantinople*, that the Plague continues making great Havock in the Suburbs of that City, particularly in a Village called *Belgrade*, which is intirely inhabited by Franks, and is remarkable for the Springs which ſupply the Baths of *Conſtantinople* with Water. Thoſe Letters add that the Grand Vizier ſeemed much diſpos'd to preſerve the Peace with the Chriſtian Powers, and that he had ſent Emiſſaries to ſeveral Parts of *Europe*, to be exactly informed of what paſſes there. Some Deputies from *Algiers* are arrived at *Conſtantinople*, to aquaint the Porte with their Motives for breaking with the *Roman* Emperor.

Likewiſe that the Grand Viſier encourages Printing, that ſeveral Volumes are printing in the *Greek* and *Arabick* Tongue, which ſo enrages the Grand Mufti, that he declares it to be as bad as the Plague. Upon which the Grand Viſier has threatned to depoſe him, if he continues in his ſaid Railery.

Paris, September 24.

We have here a current Report that a Truce was actually approved on between the principal Plenpotentiaries; and that in the mean time, Commiſſaries on all Sides were to be appointed deliberately to adjuſt all Differences between the Powers concerned, to their entire Satisfaction: And 'tis farther added, that the Congreſs drew near a Concluſion for the Reaſons aforeſaid, and that the intended adjuſting of all Demands between them would be not altogether unlike the late concluded Alliance called Quadruple.

London, October 4.

By Letters arriv'd from Capt. *Jones*, Commander of his Majeſty's Ship the *Phœnix*, in the Harbour of *Tetuan*, came Advice, that the Peace of that Country is now like to be eſtabliſh'd; for that *Muley Abdelmelek* has overcome his Enemies, and is upon the Throne at *Miquenez*: That he has declared an unfeigned Affection for the *Britiſh* Nation, and ordered Reſtitution to be made of what has been taken from them, and to be ever in Friendſhip with them; ſo that the Conſul *Ruſſel*, who is gone with Preſents from his Majeſty, is like to meet with a kind Reception, and the Trade of our Merchants not interrupted from that Quarter for the future.

A certain Gentleman has found out the Art (by Chymiſtry,) of bringing yellow or diſcolour'd Diamonds to a perfect Whiteneſs, with an additional Luſtre or Radiancy, without the leaſt Dimunition. The firſt Experiment he made was upon a very foul yellow Diamond he bought of a Jeweller for 40 s. for which the ſame Jeweller has ſince offer'd him twelve Guineas.

A few Days ſince, ---- *Brown*, a Gentleman belonging to the Herald's Office, was robb'd in Dean's Court in St. *Paul's-Church-yard*, of 13 Guineas and a Gold Watch, and having advertized in the *Whitehal-Evening Poſt* a Reward of Five Guineas for the Watch, received two Days after, a Letter by the Penny-Poſt, informing him if he would come that Evening at half an Hour after Six into the Field between the Spaw and the New Tunbridge Wells, near *Iſlington*, he would there find a Perſon with white Stockings and a laced Hat, who would give him his Watch for the promiſed Reward; and threatning him, with dreadful Imprecations if he communicated the Contents of the Letter before-hand, or brought any Perſon with him, he ſhould certainly be murder'd; and farther aſſuring him, if the Perſon that met him, ſhould by any Means be taken that Evening, the whole Gang had likewiſe ſworn to murder him: *Brown* accordingly had the Reſolution to go to the Place at the Time appointed, ſingle and unarm'd; and meeting the Perſon deſcrib'd, ſaid to him, *Have you a Gold Watch?* To which he reply'd, *Have you Five Guineas? Brown* inform'd him he had: He then immediately gave him his Watch; and after having received the Five Guineas, produced a Piſtol, and ſaid to *Brown*, *You ſee Sir, I could rob you again with Eaſe, but I have more Honour, and ſcorn it*; and then made the beſt of his Way off.--- It was ſo dark that *Brown* could not ſee his Face.

They write from Montrevil, on the Sea-Coaſt of Picardy, that there is in the Village of Herby Boulonnots, four Leagues from that Town, in the Road to St. Omer, a Girl named *Mary Frances Derban*, who is the Admiration of all that ſee her: She is but four Years and a half old, being born the 15th of *March*, 1724, and nevertheleſs ſhe is four Foot high, having her Neck, Breaſt, and all other Members like a Maiden of 20 Years of Age: The Phyſicians and Surgeons of Montrevil, who have view'd her, have ſent the Report of her to Paris: They judge her full ripe for Marriage, as well by the Search they have made of all the Parts of her Body, as by another Indication, which 'tis known happen'd to her when ſhe was but three Years and eight Months old, and which has continued regularly ever ſince: Yet her Underſtanding and Behaviour are no other than like a Child of her own Age.

We hear from *Ayiesbury* in *Bucks*, that the Neighbouring Villages, as well as that Town, are at preſent ſo very unhealthy, that thoſe concern'd in making up and diſpenſing of Medicines are hardly able to undergo the Fatigue of it.

A Woman who had bought a Coffin for her ſelf, and kept it by her 14 Years, being ſtraiten'd for Money, carried it to *Charles Doe*, Coffin-maker in *Broad St. Giles's*, and to ſeveral other Perſons, where ſhe offer'd it to ſale.

We hear from *Boſton*, that the Aſſembly are prorogued till the 5th of next Month.

New-

New-York, Jan. 13.

Ship *Arent*, Capt. *Bourden* is arrived here from *Briſtol*, which he left the 30th of September.

On the 8th Capt. *Garſide*, in the Brigantine Catherine arrived here from Dover, which he left the 17th of October, but has brought no News, but that the Beaver for London, and Capt. Lawrence for Holland, paſſed by Dover about the third of October.

The Beaver Letters, and thoſe by Captain Campbel to Briſtol got to London the 4th of October.

Capt. Weye bound hither from London in a Brigantine, paſſed by Dover 3 or 4 Days before Capt. Garſide ſailed, but is not yet arrived.

Philadelphia:

The following Advertiſement being deſired to be put in to our Paper, we inſert it according to the Author's Deſire.

FOraſmuch as I find ſome Words by Way of Advertiſement in Samuel Keimer's *Weekly Paper, No.* 5. *importing a Woman's taking a twelve Shilling Bill off my Counter, without the Owner's Conſent. I therefore thought it might not be amiſs to inform (thoſe whoſe Hands this Paper may have fallen into) that the above Advertiſement was not put in by my Order nor Conſent, neither did I loſe any ſuch Bill: Nor do I know of any that did, but as I was inform'd.*

Francis Knowls.

N. B. It was a Gentleman's Maid in this Town, who ſaid ſhe loſt the Bill, and not *Francis Knowls*, and that Friendly Advice in No. 5. was earneſtly deſired to be put in by the Maid's Miſtreſs.

Samuel Keimer.

The following Eſſay, for Want of Foreign News, we hope will not be unacceptable to our Readers, and tho' ſeveral of our more learned Subſcribers have been well acquainted with it before, we preſume their Generoſity will allow us to communicate it for the Service of thoſe many of our Subſcribers who have never yet heard of it, it being, as we think, an excellent one of its Kind;

"*THere is nothing*, ſays *Plato*, *ſo delightful, as the hearing, or the ſpeaking of Truth.* For this Reaſon there is no Converſation ſo agreeable as that of the Man of Integrity, who hears without any Intention to betray, and ſpeaks without any Intention to deceive.

Among all the Accounts which are given of *Cato*, I do not remember one of them that more redounds to his Honour than the following Paſſage related by *Plutarch*. As an Advocate was pleading the Cauſe of his Client before one of the Prætors, he could only produce a ſingle Witneſs in a Point where the Law required the Teſtimony of two Perſons; upon which the Advocate inſiſted on the Integrity of that Perſon whom he had produced; but the Prætor told him, where the Law required two Witneſſes, he would not accept of one, tho' it were *Cato* himſelf. Such a Speech from a Perſon who ſat at the Head of a Court of Juſtice, while *Cato* was ſtill living, ſhews us, more than a thouſand Examples, the high Reputation this great Man had gained among his Contemporaries upon the Account of his Sincerity.

When ſuch an inflexible Sincerity is a little ſoftned and qualified by the Rules of Converſation and good Breeding, there is not a more ſhining Vertue in the whole Catalogue of Social Duties. A Man however ought to take great Care not to poliſh himſelf out of his Veracity, nor to refine his Behaviour to the Prejudice of his Vertue.

This Subject is exquiſitely treated in a moſt elegant Sermon of the great *Britiſh* Preacher. I ſhall beg Leave to tranſcribe out of it two or three Sentences, as a proper Introduction to a very curious Letter, which I ſhall make the chief Entertainment of this Speculation.

'The old *Engliſh* Plainneſs and Sincerity, that 'generous Integrity of Nature, and Honeſty of 'Diſpoſition, which always argues true Great-'neſs of Mind, and is uſually accompanied 'with undoubted Courage and Reſolution, is 'in a great Meaſure loſt among us.

'The Dialect of Converſation is now-a-days 'ſo ſwelled with Vanity and Compliment, and 'ſo ſurfeited, (as I may ſay) of Expreſſions of 'Kindneſs and Reſpect, that if a Man that li-'ved an Age or Two ago ſhould return into 'the World again, he would really want a 'Dictionary to help him to underſtand his own 'Language, and to know the true intrinſick 'Value of the Phraſe in Faſhion; and would 'hardly, at firſt, believe at what a low Rate 'the higheſt Strains and Expreſſions of Kind-'neſs imaginable do commonly paſs in cur-'rent Payment; and when he ſhould come to 'underſtand it, it would be a great while be-'fore he could bring himſelf with a good Coun-'tenance and a good Conſcience, to converſe 'with Men upon equal Terms, and in their 'own Way.

I have by me a Letter which I look upon as a great Curioſity, and which may ſerve as an Exemplification to the foregoing Paſſage, cited out of this excellent Prelate. It is ſaid to have been written in King *Charles* II's Reign by the Ambaſſador of *Bantam*, a little after his Arrival in *England*.

Maſter,

'THE People, where I now am, have 'Tongues further from their Hearts than 'from *London* to *Bantam*, and thou knoweſt the 'Inhabitants of one of theſe Places do not know 'what is done in the other. They call thee 'and thy Subjects Barbarians, becauſe we ſpeak 'what we mean; and account themſelves a 'civilized People, becauſe they ſpeak one thing 'and mean another: Truth they call Barbarity, 'and Falſhood Politeneſs. Upon my firſt lan-'ding, one who was ſent from the King of this

'place,

‘ Place to meet me, told me, *That he was extream-*
‘ *ly sorry for the Storm I had met with just before my*
‘ *Arrival.* I was troubled to hear him grieve
‘ and afflict himself upon my Account; but in
‘ less than a Quarter of an Hour, he smiled, and
‘ was as merry as if nothing had happened.
‘ Another who came with him told me by my
‘ Interpreter, *He should be glad to do me any Ser-*
‘ *vice that lay in his Power.* Upon which I de-
‘ sired him to carry one of my Portmantuas for
‘ me; but instead of serving me according to
‘ his Promise, he laughed, and bid another do
‘ it. I lodged, the first Week, at the House
‘ of one who desired me to *think my self at home,*
‘ *and to consider his House as my own.* Accor-
‘ dingly, I the next Morning began to knock
‘ down one of the Walls of it, in order to let
‘ in the fresh Air, and had packed up some of
‘ the Houshold-Goods, of which I intended to
‘ have made thee a Present: But the false
‘ Varlet no sooner saw me falling to Work, but
‘ he sent Word to desire me to give over, for
‘ that he would have no such Doings in his
‘ House. I had not been long in this Nation,
‘ before I was told by one, for whom I had
‘ asked a certain Favour from the Chief of the
‘ King's Servants, whom they here call the
‘ Lord-Treasurer, That I had *eternally obliged*
‘ *him.* I was so surprised at his Gratitude, that
‘ I could not forbear saying, What Service is
‘ there which on Man can do for another, that
‘ can oblige him to all Eternity! However, I
‘ only asked him for my Reward, that he would
‘ lend me his eldest Daughter during my Stay
‘ in this Country; but I quickly found that he
‘ was as treacherous as the rest of his Country-
‘ men.

‘ At my first going to Court, one of the
‘ great Men almost put me out of Countenance,
‘ by asking *ten thousand Pardons* of me for only
‘ treading by Accident upon my Toe. They
‘ call this sort of Lye a Compliment; for when
‘ they are civil to a great Man, they tell him
‘ Untruths, for which thou wouldest order any
‘ of thy Officers of State to receive a hundred
‘ Blows upon his Foot. I do not know how I
‘ shall negociate any thing with this People,
‘ since there is so little Credit to be given to 'em.
‘ When I go to see the King's Scribe, I am
‘ generally told that he is not at home, tho'
‘ perhaps I saw him go into his House almost
‘ the very Moment before. Thou wouldest fan-
‘ cy that the whole Nation are Physicians, for
‘ the first Question they always ask me, is, *How*
‘ *I do?* I have this Question put to me above
‘ an hundred times a Day. Nay, they are not
‘ only thus inquisite after my Health, but wish
‘ it in a more solemn Manner, with a full Glass
‘ in their Hands, every time I sit with them at
‘ Table, tho' at the same time they would per-
‘ swade me to drink their Liquors in such Quan-
‘ tities as I have found by Experience will make
‘ me sick. They often pretend to pray for thy
‘ Health also in the same Manner; but I have
‘ more Reason to expect it from the Goodness
‘ of thy Constitution, than the Sincerity of
‘ their Wishes. May thy Slave escape in Safety
‘ from this double-tongued Race of Men, and
‘ live to lay himself once more at thy Feet in
‘ the Royal City of *Bantam.*

ADVERTISEMENTS.

RUN away from *Richard Whitten*, of *Dublin*, in the County of *Philadelphia*, a Servant Man, named *James Cundun*, an *Irishman*, a short well set Fellow, aged about 22 Years; has curl'd black Hair, brownish Complexion, inclining to Fat; with a Dent upon the upper Part of one of his Cheeks; wears an old Beaver-Hat, two Wollen Jackets, the uppermost being a dark Sheep's Grey, a Pair of Linnen Breeches, with short Trousers over them, a Pair of course Woollen Stockings, and ordinary Shoes.

Whoever secures the said Runaway, so as his Master may have him again, shall have Twenty Shillings Reward, and reasonable Charges paid by me,

Richard Whitten.

A Handsom Room to be let, up one Pair of Stairs, with the Use of a Parlour, Kitchen, Yard and Cellar. Enquire of the Printer hereof *Note*, if any grave sober Woman, or small Family takes the aforesaid Premises, there will be a considerable Advantage accruing to 'em by so doing, there being but two in Family.

Lately Imported,

A Parcel of likely Men and Women Servants, and are to be sold by *Samuel Ferguson*, at the Widow *Fox*'s, in *Walnut-street, Philadelphia*, on reasonable Terms, either for ready Money, Country-Produce, or Credit.

To be Sold by *CHARLES READ.*

THree Hundred Acres of excellently good Land, well Timber'd and Water'd, lying in *Bucks*-County, about two Miles from the Court-house, and in the Neighbourhood o several Mills.

Seventy Six Acres of Land, within Six Miles of *Philadelphia*, bounding on *Cobb*'s Creek, with the Privilege of joyning a Dam, and overflowing the Lands on the other Side of the Creek, which is constant, and one of the best Streams in *Pennsylvania* for a Mill.

Cedar-Shingles and Boards.

And a Parcel of good Sadlers-Ware very cheap.

TO be Sold very cheap, Ruggs, Blankets, Broad-cloaths with Trimming suitable to it, Course and Fine Linnen, Men and Womens Worsted and Thread Stockins, and Cotten Capps, Hand-saws, Axes, Augres, Gimlets, *&c.* By *Thomas Campbell*, lately arrived from *Ireland*, at *Samuel Keimer*'s in *Philadelphia*, where is likewise sold choice Melasses, very cheap.

CHoice Nutgalls, Fine Gum Arabick, to be sold by the Printer hereof. Where may be had Bonds, Bills, Letters of Attorney, Bills of *Sale*, Paper, and fine *English* Accompt-Books, at very reasonable Rates.

Lately Published,

GOd's Mercy surmounting Man's Cruelty, Exemplified in the Captivity and Redemption of *Elizabeth Hanson*, Wife of *John Hanson*, of *Knoxmarsh* at *Kecheachy*, in *Dover*-Township, who was taken Captive with her Children and Maid-Servant, by the *Indians* in *New-England*, in the Year 1724. In which are inserted, Sundry remarkable Preservations, Deliverances, and Marks of the Care and Kindness of Providence over her and her Children, worthy to be remembred. The Substance of which was taken from her own Mouth, and now published for a general Service. To be sold by *Samuel Keimer*, in *Philadelphia, and W. Heurtin* Goldsmith in *New-York*.

A likely young Negro Man, fit for Plantation Work, to be sold very reasonable. Enquire of the Printer hereof, and know further.

PHILADELPHIA: *Printed by* Samuel Keimer, *where Subscriptions are taken in for this Paper, at* Ten Shillings *a Year, and Advertisements inserted at* Three Shillings *each.*